

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

HE THAT HATH EARS, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

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DEATH OF PRESIDENT WILLARD RICHARDS.

(From the "Deseret News," March 16.)

It becomes a duty to announce to the Church, and public at large, the death of WILLARD RICHARDS. He died of dropsy, at his residence, on the morning of the 11th instant, at twenty-three minutes past nine o'clock. The last time that he ever left his house, was in order to discharge his public duty, as President of the Legislative Council, on the last day of its session. He had often felt, and expressed to a portion of his friends, a manifest premonition of his approaching change. In his last effort to walk a few yards to the Council Chamber of the Legislature, he said to one standing by, "I will go and perform this last duty, if, like John Q. Adams, I die in the attempt." But he added, at the same time, "no one knows the aggravated extent of my bodily malady." From that day, the 20th January, 1854, he never left his house again. In his farewell address to the Legislature, he remarked to this effect:—"Death stares me in the face, waiting for his prey." The palsy, which had followed him, in order to make a spoil of this noble specimen of truth, ever since he began to investigate the Book of Mormon and the Gospel of Latter-day Saints, at length, in conjunction with dropsy, finished his mortal career,

in the presence of a numerous and affectionate family circle and friends, whose affliction is shared by the Church of Jesus Christ not only in the Territory of Utah, but throughout all nations where the Saints are unfurling the banner of truth.

The following extract from Church History will show the period of his birth, and place of nativity, and his ever wakeful and untiring desire to find out Gospel truth, and also the time of his admission into the Church by baptism, &c., page 673. [See Star Vol. XV, page 442.]—

"On the 31st of December, [1836] at the setting of the sun, Doctor Willard Richards was baptized at Kirtland, under the hands of President Brigham Young, in presence of Heber C. Kimball and others, who had spent the afternoon in cutting the ice to prepare for the baptism. Doctor Richards was born at Hopkinton, Middlesex County, Massachusetts, June 24, 1804; and from the religious teachings of his parents, (Joseph and Rhoda Richards,) he was the subject of religious impressions from his earliest moments, although careless and indifferent in his external deportment. At the age of ten years he removed with his father's family to Richmond, in the same State, where he

witnessed several sectarian "revivals," and offered himself to the Congregational Church in that place, at the age of seventeen, having previously passed the painful ordeal of conviction and conversion, according to that order, even to the belief that he had committed the unpardonable sin; but the total disregard of that church to his request for admission, led him to a more thorough investigation of the principles of religion, when he became convinced that the sects were all wrong, and that God had no Church on earth, but that He would soon have a Church whose creed would be the truth, the whole truth, and nothing but the truth; and from that time kept himself aloof from sectarian influence, boldly declaring his belief, to all who wished to learn his views, until the summer of 1835, while in the practice of medicine, near Boston, the Book of Mormon, which President Brigham Young had left with his cousin Lucius Parker, at Southborough, accidentally or providentially fell in his way, which was the first he had seen or heard of the Latter-day Saints, except the scurrilous reports of the public prints, which amounted to nothing more than that "a boy, named Jo Smith, somewhere out west, had found a Gold Bible." He opened the book, without regard to place, and totally ignorant of its design or contents, and before reading half a page, declared that, "GOD OR THE DEVIL HAS HAD A HAND IN THAT BOOK, FOR MAN NEVER WROTE IT;" read it twice through in about ten days, and so firm was his conviction of the truth, that he immediately commenced settling his accounts, selling his medicine, and freeing himself from every incumbrance, that he might go to Kirtland, seven hundred miles west, the nearest point he could hear of a Saint, and give the work a thorough investigation; firmly believing, that if the doctrine was true, God had some greater work for him to do, than peddle pills. But no sooner did he commence a settlement, than he was smitten with the palsy, from which he suffered exceedingly, and was prevented executing his design, until October, 1836, when he

arrived at Kirtland, in company with his brother, (Doctor Levi Richards, who attended him as physician,) where he was most cordially and hospitably received and entertained by his cousin, President Brigham Young, with whom he tarried, and gave the work an unceasing and untiring investigation, until the day of his baptism."

That ardent love of truth, and intuitive perception of the same, which impelled him to investigate the claims of the everlasting Gospel in the beginning, grew with his passing years, and became more and more manifest, by his unwavering and unflinching adherence to it, in the most perilous and troublesome times of the Church's history in after life.

He possessed a calm and even mind, and yet was rather reserved, and naturally diffident of his own superior ability. This diffidence may have caused the early part of his ministry to be undervalued, when the revelations of eternity lifted up, to his astonished and enraptured understanding, that veil which had long hung over the inhabitants of the earth. The reflection of such light and intelligence upon his mind unfolded, in unmistakable characters, the corruption and deep ignorance of all men without the light of immediate revelation, and so deeply did he feel the folly of his own wisdom, that he said he often conceived himself thrown back into another childhood, where he had to unlearn what he had previously subscribed to, and commence afresh and entirely anew the science of life and salvation.

From being familiar with the minutiæ of the medical profession, and a careful observer of clerical deportment, and a handsome proficient in science generally, the change that swept over his past attainments and brought him down to the altar of revelation by the Holy Ghost, showed forth the reality of a new birth personified in all his subsequent life. On great and rare occasions, his masterly energies came forth like a well disciplined and invincible troop, that knew their place, and prorogative to set in defence of the truth.

Such a man, so teachable, so humble, and endowed with so many na-

tural gifts, which he ever consecrated with a full soul to building up the Kingdom of God, could not escape the notice and esteem of the late and departed Prophet. He was an intimate friend and close companion of Joseph. He was in the same prison, side by side, with the two martyred Prophets, when they fell under a shower of bullets; and a bare drop of his own blood mingled with theirs on that memorable occasion. The blood of his brethren, that flowed copiously around him, and the mangled body of his fellow-survivor, Elder John Taylor, and the hideous spectacle of painted and armed murderers, found in Dr. Willard Richards, on that occasion, an embodiment of Priesthood—of presence of mind—of quickness of conception, and boldness of execution, that will never be forgotten. During that catastrophe of Joseph and Hyrum's death, and the emergency into which the Church was suddenly thrown, Doctor Richards felt the burden of giving direction to the affairs of the Church in Hancock County, in consequence of the absence of the Twelve Apostles. Though standing in the midst of the murderous mob at Carthage, with the mangled bodies of his martyred friends, and that of Elder Taylor, under his charge, his letters and counsels at that time indicated great self-command and judgment. His ability was happily commensurate with such an occasion.

In the spring of 1848, he was unanimously elected, by the voice of the whole Church, as second Counsellor to the First President; eleven years previous, he was chosen by revelation through the Prophet Joseph, to be one of the Twelve Apostles, and ordained accordingly, at Preston, England, while on a mission to that country.

In the spring of 1847, he was enrolled in the memorable Band of Pioneers, under President Young, that first marked out an highway for the emigrating Saints to the Great Salt Lake. He submitted to the hardships and privations of that rugged enterprise, in common with his associates.

As a civil officer, he served as Secretary to the Government of the State of Deseret, and did the greatest share

of the business of the Secretary of the Territory of Utah, after its organization as a Territory, and presided over the Council of the Legislative Assembly for about the same period.

He was also Postmaster for Great Salt Lake City up to the time of his death, and enjoyed the full confidence of the Postmaster-General, who respected his judgment touching postal arrangements throughout the mountain Territories. He was an efficient member of the Emigrating Fund Company, whose duties affect the interests and gathering of tens of thousands.

In the Quorum of the First Presidency, he magnified his high calling to the day of his death, ever shedding light and consolation, in his sphere, upon the minds of thousands and tens of thousands to whom he ministered.

His might be called emphatically the "pen of a ready writer;" and though long afflicted with a torturing disease, that could with difficulty be baffled in its ravages as long as it was, still he had faith to struggle against it, because he loved to uphold the hands of his superiors, for to them his eyes were ever directed in doing good, as the eyes of a servant towards his master; and through his pen he loved to send out rays of light and truth to the remotest corners of the habitable earth.

He was the editor and proprietor of the *Deseret News*. For him its pages are now clothed in mourning. The pen that has hitherto inscribed its pages, has dropped from his ready hand. He fell asleep finally without a pang or discoverable sensation of pain.

He was also General Historian of the whole Church, and Church Recorder, for which offices he was eminently gifted. He chronicled events, dates, circumstances, and incidents, with rare accuracy of judgment and great tenacity of memory. The number of offices which he held at the time of his death, indicate the confidence which the Church reposed in his great integrity and varied abilities.

But he is gone. A pillar in the Church is removed from its mortal tenement, and a great man in Israel is gone! The great archer has been suffered to single out a distinguished

victim! His numerous and sadly bereaved family should not miss the blessings of the grateful multitude, who appreciated the great value of the departed Willard. But He, who suffers not a sparrow to fall to the ground without His notice, has seen all; and He works all things after the counsel of His own will. Many signal circumstances remind us that He will hasten His work, and cut it short in righteousness.

Therefore, brethren, let us appreciate the Presidency that remain to us through the tender mercy of God, and uphold them to the end, and ever gird up the loins of our minds, and be sober, for we know that the end draweth near.

ORSON SPENCER.

March 12th, 1854, 2 p.m.

President WILLARD RICHARDS was interred. He died on the 11th inst., at 23 minutes past 9, a.m., after a somewhat protracted illness. President Young, being indisposed, and the day being wet and cold, was not present. President Heber C. Kimball and the Twelve conveyed the remains of our departed brother to the tomb, after the following extempore prayer by Elder George A. Smith:—

“Our Father who art in heaven, we approach thee at this time in the name of Jesus Christ, to ask thy blessing to rest upon us, as we have assembled to inter our beloved brother who has been taken from our midst by death. We ask thee to let thy Holy Spirit fill every heart present, that the Holy Ghost may dwell richly in every bosom; that while we shall deposit these sacred remains in the silent tomb, it may be with a lively assurance of meeting him again in the morning of the resurrection, to inherit the blessings of life eternal.

“Wilt thou in tender compassion look upon those who are called to mourn his loss,—upon the Priesthood of the Church, and upon those who mourn the loss of a near relative—a counsellor—a husband—a father—a brother—a President—and a chieftain in Israel.

“Bless brother Brigham, O Lord; heal his body, and comfort his heart

abundantly. Let thy Holy Spirit rest upon him plentifully, that he may never lack the necessary wisdom to direct the affairs of thy Church and kingdom on earth, that thy Saints may long be blessed under his administration.

“Let the spirit of Willard rest upon his successor, that he may have a kindred talent, spirit, and power of God to magnify his office, with the same unabated zeal, unbending integrity, and firmness of faith.

“Look upon thy servant H. C. Kimball, the associate Counsellor of our departed brother. May the power of the Holy Spirit rest upon him; that his body may be strengthened, and his life preserved to be a blessing to Israel.

“Bless the widows of thy servant Willard, who are called to part with a dear and beloved companion. Inspire them with the power of the Holy Ghost, and wisdom to bear, with patience and resignation, the trials they are called to encounter, and to live in such a manner as to prepare them to enjoy his society in the possession of thrones, principalities, and powers in the celestial world.

“We pray thee, O Lord, to remember his children, the offspring of his body, especially his oldest son; may the spirit, and blessing, and power of the Holy Priesthood rest upon Heber John, that he may be inspired with all that wisdom necessary to enable him to stand at the head of his father’s house. Give him in his youth the wisdom of the aged, and make him a mighty man in Israel. Let his life be preserved to do much good in his day, in building up and establishing Zion. Bless all his brethren and sisters; may they never want for the necessities of life; but raise up assistance and means for them, that they may ever be provided for. Let the wisdom of eternity be in them, and the light of eternal truth shine in their countenances, that they may be pillars in Israel, and brilliant ornaments in the kingdom of God, and become as numerous as the stars in the firmament of heaven.

“We pray thee to remember the brothers and sisters of thy servant Willard, with their children, and all that are his relations. Inspire them

with that wisdom and understanding which will enable them to walk before thee in truth and righteousness all their days, and thus prepare themselves to meet their departed relative in the celestial world, and enjoy his society there.

"We pray thee to remember the associates of thy servant in the different departments where duty called him to officiate; endow them with wisdom to magnify their several callings, endeavouring to emulate his noble example of perseverance and sterling integrity. May those who shall be called to fulfil the duties that were incumbent upon him, be inspired with a double portion of the spirit that was in him, to enable them to magnify their callings, and fulfil their duties faithfully in building up Zion.

"Remember, O Lord, the Quorum of the Twelve, and inspire them with the spirit and power of their calling, that they may magnify the same—preserve their integrity—keep their garments pure and unsullied—and bear off the kingdom of God triumphantly, under the direction of thy servants Brigham and Heber; and be prepared in due season to meet with Joseph, and Hyrum, and those who have died in the faith of our Lord Jesus Christ, crowned with all the blessings, light, and glory of a celestial inheritance. May the same blessings rest upon every department of the Holy Priesthood. And may thy aged servant John Smith the Patriarch, be inspired with strength both physically and mentally, that while he remains with thy people, he may be able to bless them, even until he shall be called to join the holy throng that have passed through the veil into the heaven of their reward.

"May the power of thy Spirit rest upon those who have come to drop a tear of tender remembrance over these

sacred remains this day; and may they live so as to die the death of the righteous.

"Remember the descendants of the ancient inhabitants of these mountains; and may thy people have wisdom to restore them again to the religion of their fathers, and to their God, that they may become a white and delightsome people.

"Remember those who have driven, persecuted, and sought the life of thy servant who has now fallen a victim to disease; remember them according to their works, and let them receive accordingly at thy hands, that their cups may be filled to the brim with the reward of their deserts.

"Be with us through the remaining exercises of this occasion, let thy blessings rest upon us, and the spirit of consolation upon those who mourn. Let the power of the Priesthood rest upon this people; and may every thing be gathered out that works iniquity, that Zion may grow up in purity, and become mighty in the Valleys of the Mountains, and be prepared to meet our beloved brother around the throne of God, in the blessings of the first resurrection; which favours we desire through Christ our Redeemer. AMEN."

The Nauvoo Brass Band, and Captain Ballo's Band were in attendance, who played tunes suitable to the occasion.

President D. Hyde and H. C. Kimball made a few appropriate remarks at the side of the grave, after which the mourners and spectators retired, leaving the remains of one of the best and greatest men that ever trod the earth, to sleep in peace, until he shall awake to immortality and eternal life.

May the virtues of his life be our pattern, that we may be as illustrious in death.

G. D. WATT, Reporter.

THE RUSSO-TURKISH WAR AND ITS RESPONSIBILITIES.

The present agitated state of the Eastern world, starting as it is to many who have experienced only peace, and known war but from history, has

been foretold by Prophets, to whose predictions the Christian world profess to give credence. We learn, from the sacred page, that for a time prior to

the second advent of the Messiah, there will be unprecedented wars, famine, pestilence, bloodshed, and divers judgments of the Almighty, as instruments with which to destroy proud Babylon—a period when peace will be sought for, but will not be found, until Babylon is utterly wasted. Peace, like other blessings, seems most desired and appreciated when men are deprived of it, from which we learn that good may grow out of so great an evil as war. As the sweet is distinguished by tasting its opposite, so the benefits of peace are more apparent when men feel the chastisement inflicted by warring nations. War is said to be a calamity to befall any people, but it is evidently at times a very necessary one, for with all the experience the nations have had in that school, they have not yet learned to maintain peace, or regard Gospel principles in their relations with each other. While this continues to be the case, the weakness and downfall of Babylon will become more and more apparent, until she sinks under the influence of her own inward corrupt festerings, which are now bursting on every side, exhibiting her rottenness and decay.

It is important to know when one people can be justified in going to war with another. When ancient Israel went to war with the nations dwelling in the land of Canaan, they had the word of the Lord through His prophets so to do, with direct instructions from the God of battles how to proceed, and what should be the result. They were evidently justified in going to war, when the responsibility was upon God and not upon themselves. No nation can be justified in waging war under any other circumstances. In the present controversy of the nations, we are led to ask—Which of the contending powers has received the sanction of the Almighty, through His Prophet, to the course it has taken? Which of them has a Prophet in its midst, whose voice is recognized by the nation as the voice of God, and in whose word it can confidently and safely rely, also on heaven's decision? If the God of heaven has assumed the responsibility of the present conflict, on

behalf of either of the belligerent powers, where is the revelation making it known, and through whom did it come? These appear to be important questions at the present crisis; for if God has not assumed the responsibility of the existing state of things, then that responsibility rests upon the parties engaged, and woe be unto them; for as they destroy, so shall they be destroyed. "Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets." And if God has determined to plead the cause of either of the combatants, the world ought to know the fact, and the responsibility of once more bathing the earth in blood ought to be rolled back upon the guilty, that they may not escape the indignation of the world any more than the vengeance of heaven.

It is said that the decision of the world generally is in favour of the allied powers, but if so, it is very tardy in being made known. If the case was clear and self-evident, why the hesitancy of such mighty powers which have remained so long undecided, though conversant with every movement? And why are they so determined only to yield when necessity compels? Why the fear, which has so often been expressed, that certain governments would side with the Autocrat, to the serious injury of the Western Powers, if even the decision of the world is in their favour? If the cause of right is so apparent, then many of the European powers must stand deeply implicated for their dishonesty in not most fervently espousing that cause. Again, it is possible that the decision of the world might not be the decision of God, nor warrant His approbation; then why so anxious for the one, when that which is of so much importance is passed by as either unworthy of attention, or beyond reach! Surely there is a deplorable evil some where, when the strength of armaments, the weight of broadsides, and the number of disciplined troops are more relied upon than the favour of God, for success. A day of reckoning is not far off, when it may appear that he spake the truth, who said, "The race is not to the swift nor the battle to the strong."

The Lord has spoken of a time when neither the mighty nor the swift shall deliver themselves, but when the carcases of men shall fall as dung upon the open field, and as the handful after the harvestmen, and none gather them. Then, saith the Lord, let not the wise man glory in his wisdom, neither the mighty man in his might, nor the rich man in his riches; but let him that glorieth glory in that he knoweth and understandeth the Lord, who exerciseth judgment and righteousness in the earth.

Religion is the main-spring of the world's present commotion. The Czar claims to have an important mission to perform in honour of the cross, and the allied powers claim that their mission in opposing him is equally or more important, both to religion and the world. While Russia is most earnestly imploring divine power upon her efforts, the allied powers are fasting and entreating the same God to give them success, and crown their arms with victory. Russia is determined to have greater toleration of religion in Turkey for the Greek, and the allied powers will not undertake to protect Turkey's nationality, only on the grounds that religious toleration shall be granted. Indeed, there is such a similarity of religious pretensions and claims, that probably neither power doubts the justice of its cause, or its right to be heard of God.

The question again arises, and a very serious one it is—Which side is the Lord upon? If He should be so gracious as to hear the prayers of all the belligerent powers, there evidently will be such a waste of human flesh as the world has not seen for many centuries; and if the belligerents are Christian nations, why should not the Lord hear and answer their prayers? When Christian people deliberately choose to destroy and be destroyed, they are no doubt entitled to all the aid their faith and prayers can secure, although it should be the means of bringing them to a more speedy end. The sinosity of Russia is perhaps as unquestionable as that of other powers, although her enemies declare her to be in the wrong. If, therefore, sin-

cerity is not sufficient grounds for justification, where is the preference in complying with Gospel requirements? Which has, when smitten on the one cheek, turned the other? Or when sued at the law for his coat, given his cloak also? Or when compelled to go a mile, gone twain? If every nation that has taken up arms, was allowed to be its own judge in the present quarrel, every one of them would be as innocent as a new born babe, no one would be found guilty of disturbing the peace of the world, unless it was the devil; and he would plead "not guilty," upon the grounds of a somewhat cogent argument, that, not being a religious gentleman, he could not be responsible for a religious quarrel. Viewing the present state of the world in the most favourable light possible, there are too many prominent Babylonish features, to justify any other conclusion, than that she is legitimately entitled to all the promised reward, with which God has said He would reward "Babylon the Great, the Mother of Harlots and abominations of the earth."

The blessing of religious toleration is one of which the world has long been deprived, and it is to be hoped the present state of affairs will result favourably to the extension of this boon among the nations; in fact, it seems necessary that a more liberal state of things should exist, before the Lord can, in righteousness, wholly destroy the wicked nations from the earth. There are, no doubt, millions of people, who would hail the Gospel message with gladness, to whom it has no access because of reigning powers who maintain established religions to the exclusion of liberty of conscience, and its free exercise among the people. Man is answerable to his God for his religious sentiments, and it is his right to enjoy such as his conscience can approve, otherwise he is not justly an accountable being. Until this right is guaranteed, by those who hold dominion, unto their subjects, kings and rulers will be conspired against, revolution will succeed revolution, and the injured and the oppressed will not hesitate to stain their path to liberty.

with the blood of their oppressors. The present crisis will evidently prove an important one to the world, and God's power will be made manifest in humbling the haughty and the proud, exalting the lowly and the meek, and in laying a foundation for the universal deliverance of the captive and the oppressed. May the Lord hear and answer the prayers of the nations, until their arms have achieved the desired victory—hurled every tyrant from his throne, broken every band, scattered the powers of earth to the four winds, buried in oblivion every creed that

victimizes the soul, and until the liberty of truth, pure Gospel truth, becomes free to all.

Then will the supremacy of heaven's law be recognized, and Immanuel's reign begin, under which Bible truths can be promulgated, and Patriarchal powers and institutions honoured, during a thousand years of rest and peace, which will be more than commensurate with those mighty struggles and convulsions which must precede it, to remove the wicked, and prepare the way of His coming.

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 10, 1854.

DEMISE OF PRESIDENT WILLARD RICHARDS.—We are called upon to perform a mournful duty—to chronicle the death of one of the most worthy and illustrious of the latter-day dispensation. The Church of Jesus Christ of Latter-day Saints has once more to mourn as those only can who know the worth of truth, and can thereby appreciate the intrinsic merits of those who have most nobly defended it in the midst of wickedness and cruel opposition. The sacred page of history is once more shrouded with gloom, and the garb of our pages indicates the melancholy tidings which they bear. The announcement of the death of President WILLARD RICHARDS has perhaps been anticipated by our readers, from what has already appeared in a previous Number relative to his severe illness; if so, those anticipations are confirmed by the extract which we give from the *Deseret News*. We scarcely need say more than is there recorded in eulogy of the departed, but memory lingers around our past associations with him, reluctant to feel that they are no more to be enjoyed. Few could be taken away from the Church, whose loss could inflict so severe a pang, or be so universally felt. With a quick and perceptive mind he weighed the interests of Zion, and the character of men, and attached due importance to each with great precision. He possessed that enlarged capacity of soul which evidenced his familiarity with the spirit of revelation, which lit up his path, and reflected its glorious rays upon those who were favoured with his heavenly counsels. By the aid of that spirit, he filled with dignity the important station he occupied in the Church, and a loss is necessarily felt, which seemingly cannot be repaired. From his first hearing the Gospel message, he ever honoured it in his life. No faltering steps cast a shade upon his path, while God, the Truth, and the Church, found in him that unwavering defence, which few can boast of. After a life of privation and suffering for righteousness' sake, he

has finished his career in peace, and paid the great debt of nature which has released him from mortality, to reap the rich reward of his labours, in the blissfull possession of eternal lives. His undying name will ever be cherished in the memory of God's people, and generations yet unborn will delight to bestow honour upon him to whom honour is due. May the family and friends of the deceased, who share the sympathy of all Saints, ever enjoy the peculiar favour and providences of heaven. And may all the children of Zion strive to emulate those virtues which have so justly won the admiration of the faithful on earth, and secured an exaltation among those who shall be made perfect to dwell in the presence and glory of the Eternal God.

HOME INTELLIGENCE—*Preston Conference*.—Preston, May 16, Elder Andrew Ferguson writes. The feeling throughout the Conference was improving, the Priesthood generally were united, and were taking hold of the work, the Saints were enjoying more of the gifts and blessings of the Gospel, and were increasing in union. A general spirit of inquiry was prevailing—in some places where the Gospel had been preached for many years with but little success, the work had taken a fresh start, the meetings were well attended, and much interest was manifested; in one place, the brethren were necessitated to remove to a larger room, in consequence of the number of strangers who attended. "In this place," says Elder Ferguson, "there is a Baptist local preacher, who has attended our meetings. At one meeting which he was at, a sister spoke in tongues, and he said that he understood the language, and testified that the interpretation given by a brother was correct." The late strike among the operatives had of course seriously affected the financial state of the Conference, yet the Saints felt determined to do their best.

FOREIGN INTELLIGENCE—*Deseret*.—We have received letters from Great Salt Lake Valley, bearing date to March 31st. From President Young, we learn that Indian Walker had come in from his winter quarters, professing friendship and a desire for lasting peace, and, in accordance with his request, Agent E. A. Redell, and Interpreter D. B. Huntington, had been despatched to have a talk with him at Fillmore City. President Young says—"Present information warrants us in believing that the Spirit of the Lord is moving upon our red brethren for our mutual benefit and welfare." The people were very busy prosecuting the labours necessary to aid in securing an abundant harvest, in setting out fruit and shade trees, &c. We have also received the *Deseret News* of Feb. 9 and 16, and March 2, 16, and 30. In addition to the death of President Willard Richards, other deaths are recorded, which we may notice. First—Clarissa Smith, wife of John Smith, Patriarch to the Church of Jesus Christ of Latter-day Saints; and mother of George A. Smith, of the Quorum of the Twelve Apostles. She was the daughter of Richard and Philomela Lyman, was born in Lebanon, Grafton County, New Hampshire, June 27, 1790. Clarissa Smith was married Sept. 11, 1813. She entered the Church in September, 1831, and lived in Kirtland, Adam-ondi-ahman, Macedonia, and Nauvoo, being a witness of and a sharer in the persecutions through which the

Saints passed in those places. She left Nauvoo with the Saints Feb. 9, 1846, and arrived in Great Salt Lake Valley Sep. 25, 1847. "She possessed a heart full of benevolence and kindness to all; bore her long and severe illness without a complaint or murmur; would frequently exclaim when her friends came to her bedside—Bless the Lord, O my soul. She died on Tuesday evening, Feb. 14th, 1854, 20 minutes before 9 o'clock, aged 63 years, 7 months, 18 days, after a residence of about six years and a half in the Valley of the Great Salt Lake."

Next we notice the death of Bishop Isaac Clark, of consumption, at Ogden City, on the 24th of January last, after an illness of eleven days. He was born in Green County, State of Kentucky, May 7, 1806. He held, for "nearly nineteen years, an honourable standing in the Church of Jesus Christ of Latter-day Saints, leaving a vacancy of office as Probate Judge of Weber County, Bishop of Ogden City, Postmaster, and City Treasurer."

The anniversary of the "Typographical Society of Deseret," was celebrated at the United States' Hotel, Great Salt Lake City, March 7th. The company enjoyed themselves for several hours in partaking of refreshments for the body, and in songs, addresses, toasts, dancing, &c.

The 37th Quorum of Seventies was organized at Great Salt Lake City, Jan. 19th, with the following Presidents—Cyrus H. Wheelock; John Lyon; Jesse W. Crosby, Jonathan Midgley, David J. Ross; George Halloway, and Oladius V. Spencer.

Elders Edmund Ellsworth, William H. Kimball, G. D. Grant, James A. Little, and Joseph A. Young, were appointed on a mission to England.

The settlement at Fort Supply, Green River County, were enjoying excellent health. Cold weather had prevailed most of the winter, very severe in January, the thermometer falling as low as thirty degrees below zero. A Shoshone family of three persons had been at the fort for about two months, and were friendly. They had been mainly supported by the settlement. A few of the cattle had died through the cold, and some of the brethren who went out to set to their stock got their feet slightly frozen.

The winter had been a general time of health in Iron County, though the coldest season since its settlement, the thermometer falling to sixteen degrees below zero. The Saints were well united there, and a great many brethren and sisters had renewed their covenants by baptism. The brethren who were sent to Iron County last fall, to strengthen the settlement, and learn the Indian tongue, had enjoyed the spirit of their mission. A Conference was held at Cedar City, November 20th, 1853, at which Elders Erastus Snow and F. D. Richards were present, when several resolutions, and much instruction pertaining to local matters were laid before the people.

The band of Indians that murdered Captain Gunther and party had visited Cedar Fort, and were very forward, endeavouring to stir up the Pinedes but they failed in the attempt, and left the vicinity of the fort.

A letter from Elder J. C. L. Smith, in the *News*, says— "On the 6th of February, the man on the lookout at Parowan reported a company, supposed to be Indians, coming into the north end of the valley, twenty miles distant.

from Parowan. About eleven o'clock on the morning of the 7th, Colonel John C. Fremont, with nine white men and twelve Delaware Indians, arrived in Parowan in a state of starvation; one of his men had fallen dead from his horse the day previous, and several more must inevitably have shared his fate had they not had succour that day. They reported that they had eaten twenty-seven broken-down animals; that when a horse or mule could go no further, it was killed and divided out, giving one-half to the Delawares, and the other to the Colonel and his men; the hide was cut in pieces and cast lots for. After the bones had been made into soup, they were burned, and carried along by the men for luncheon. The entrails were shaken, and then made into soup, together with the feet and eyes; thus using up the whole mule. They stated they had travelled forty-five days living on this kind of fare. Although Colonel Fremont was considered by the people an enemy to the Saints, and had no money, he was kindly treated, and supplied on credit with provisions for himself and men, while at Parowan, and fitted out with animals and provisions to pursue his journey, and went on his way rejoicing on the 20th of February. The Colonel was sanguine in his opinion, that he had found the best route for the Great National Railway.

A letter from Elder George A. Smith, dated Provo City, February 5, in the *News*, states that the settlements in Utah County were prospering, schools were in operation, and a good feeling prevailed among the Saints. Quite a number of persons were busy in learning the Indian language. Several buildings had been run up in Provo, even in the winter. Mr. Holdaway had commenced operations in his new woollen cloth factory. The Provo Dramatic Association had commenced performances satisfactorily, which were attended with crowded houses.

Ammon, brother to Walker, and about twenty-five Utes, had been at Parowan most of the winter. They were rather saucy at first, but soon became more quiet and friendly.

San Bernardino.—A letter from Elders Amasa Lyman and C. C. Rich, dated Jan. 10, in the *Desert News*, gives the following account of the decease of brother Hyrum Clark—"We are sorry to inform you of an instance in our community of self destruction. Brother Hyrum Clark, on the 28th of December, cut his throat with a razor. The family state that for some time previous to his death he had been slightly insane, and low spirited. He committed the deed in a field, a short distance from his house, about five o'clock in the afternoon. The family discovered his absence, and his son George started after him, and was but a few steps from him when he made the fatal stroke, severing the jugular vein and wind-pipe. He even spoke after this—bid George farewell, and requested him to take care of his mother."

The same letter says that Elder Lyman was slowly recovering from an attack of sickness; that Elder Rich was quite indisposed, and that there had been considerable sickness in the settlement for a few weeks previously to the date of writing, though fatal in a very few instances, and in these to children.

Through a press of matter, Elder Jaques's *Dialogue* is omitted this week.

THE MALTA MISSION.

Malta, Florianna, 55, Strada Mercato, April 29, 1854.

Dear Brother S. W. Richards—Since our order of February 21st, we have been much in want of many things therein named, have been weekly and daily expecting them, and could have disposed of them to considerable advantage. But since the departure of eight of our brethren to the seat of war, together with their respective regiments, in which were inquirers and believers, we have not disposed of any, otherwise than gratis, and I believe that, in eight cases out of ten, what we give away are in a few days destroyed, and perhaps only five out of ten are read.

The people are mad for war, and scarcely talk or think about anything else but that and wine. Just before the arrival of the British contingent in aid of Turkey, our meetings were uniformly crowded, great interest and inquiry prevailed, a number of persons were believing, some three or four were baptized, and others had given their word for that ordinance. But on came the troops from England, and in the space of a single week I witnessed such a change in many respects as I could scarcely have credited, had I not seen it. Not a stranger could we get to our meetings. Those who were interested and believing, in some cases grew indifferent, and in all cases were more than ever occupied with military duties previous to their departure, and all their spare time was devoted to farewell parties, drinking with old cronies, and looking for townsmen in the new regiments. The streets were crowded with all sorts of English and French troops, bands were playing here and there, parades, reviews, and such like military displays and operations occupied the attention of large masses of soldiers and civilians. "Mormonism" was "not observed," but "Mormons" must have been, for if ever any Branch made vigorous and persevering attempts to bring the work

before the eyes and ears of the people, this Branch did.

We adopted a systematic plan as follows—our times and place of meeting were written on many tracts, and on printed invitations, as also on some thousands of written ones. These were then divided among such of the brethren as were off duty, and could meet at our house. From thence we started, two of us to warn Florianna, and four to warn Valetta. First we would enter the barracks, each one on a different side, leaving tracts and invitations, and conversing, till sometimes forbidden to enter, or till policemen were called on us. After our steps had traversed the barracks from end to end, from side to side, we proceeded through the streets, distributing the written and printed invitations as fast as possible, and conversing with people also. Many promised to attend, but never did. Some refused to even touch the papers, lest our heresy should infect them. Some cursed us, and some gave a vacant stare. And even since the troops for the expedition have gone, those which are left, being new to the Island, are filling themselves with wine, and looking for and making acquaintances with the old resident regiments, every spare hour, and are at other times subject to much heavier duties than usual, partly owing to this being a time of war, and partly owing to the preparation of such necessaries as are required by those who are gone to the war.

Notwithstanding we have visited the barracks and guards to distribute and converse, we had few or no strangers, until last evening, when quite a number came in late, to whom I preached for a few minutes, after which one said a few words about polygamy and false prophets, to which I briefly replied. I expect a full meeting after this, for it appeared evident, from the manner in which they came,

that some interest had been excited, and that it had been augmented by what they had heard.

As for the work among the Maltese, &c., I may say that one person of whom I have written still visits me, and attends the meetings frequently, reading our publications with care and increasing satisfaction, though, having been a seeker after truth all his life, and having been hitherto disappointed, he is now cautious or suspicious to an extreme, but that is wearing away, and, although his faith is slow, I believe it is sure. I have reason to consider him a good man, and just the sort to be useful here.

Another person of whom I also wrote, has now left for England, having previously told me that he believed the work, and should be baptized in England, and at once throw himself under your counsel.

I am progressing in the Italian language, and as an exercise, I and an acquaintance have jointly translated into Italian the small tract—*What is Mormonism?* We are much in want of a variety in Italian and Maltese.

The following estimate from government documents may be interesting to you. It is for the year, 1861, I have not yet seen any later. Able to speak English, 6,861; to read it, 4,518; to write it, 4,812. Able to speak Italian, 14,061; to read it, 11,857; to write it, 10,787.

I have first to find out who can speak or read English, then to gain their ears and eyes, and so on. As for those who speak and read Italian, but not English, of course I can make little or no headway with them, on account of my deficiency in respect of the language. Yet I distribute tracts in that tongue, and in French, and have reason to think they are handed straightway to the confessors and priests, or otherwise clandestinely disposed of.

Our old adversary, the Chaplain of the garrison, Mr. Hare, gets scent of our proceedings, and of course exerts an influence against us, descending even to converse with the men indi-

vidually. But after all, these very things show us who is who.

We have found three brethren in the 62nd regiment, lately come from Ireland, but they have not come up to their duties as they ought. Indeed I may say, that the majority of those who have as yet been received from other parts have proved themselves indifferent Saints on arriving here.

Some of our best brethren have just gone to Turkey, so that we may say the Gospel is there. I have heard once from one at Gallipoli, and twice from another at Scutari. All were well, and in good standing. I have also heard from the Floating Branch, all but one were well and in good standing. We have two Priests and one member at Gallipoli, two priests and three members at Scutari, one Elder on the *Bellerophon*, one Teacher and three members on the *Trafalgar*, one Teacher on the *Vengeance*, and one Deacon on the *Britannia*.

From letters received from Nova Scotia, it appears that of the brethren who went there from hence, the President, Elder Donnellan, has gone to Zion, another anticipated going then or soon after, one or two had apostatized, and the only remaining officer, a Priest, and one or two others, were all remaining of that Branch. They were distant from any other Branch. One or two persons were interested in the work, the last I heard from them.

I have heard nothing as yet from the Ionian Islands, whither I sent a parcel of tracts for distribution, but I believe it would be a very eligible field of labour.

Elder Burridge and family, and sister Bell and myself are all well, and with the remnant desire to be remembered to you and by you.

Elder Downes, of the Fleet, desires a kind remembrance also.

Hoping to hear from you, and to receive a parcel of publications very soon, I remain, your brother,

JAMES F. BELL.

Good humour, in misfortune, bears half the weight of the evil. Live cheerfully if you can.

ARRIVAL OF THE "JOHN M. WOOD" AT NEW ORLEANS.

President S. W. Richards—Dear Brother—Having safely landed this morning, and having agreed for our passage up the river, to start to-morrow, I desire to write you a few lines, to inform you that we have had a first-rate time.

We had adverse winds in the channel the first week, but since then we have been much favoured indeed, and the Saints generally feel it has been like a pleasure trip to them. The organization entered into at Liverpool proved efficacious, and we still mean to sustain it, as far as practicable, up the rivers.

There have been two deaths of adults—sister George Day, and sister Ralph Smith, both of them having been very sickly for months before they started; also four children died; otherwise the passengers were very healthy. Sister Poulter gave birth to twins, as we neared the West India Isles. A lively spirit was kept up on board by the Saints, meetings being held every night by the Branches in some part of the ship, and we had interesting lectures delivered by Elders Woodard and McDonald. Our provisions were good and plentiful. We have as much as would last up to St. Louis, were we to confine ourselves to the ship rations. We all mean to go up the rivers together, and not leave one soul here who wishes to go with us.

We held a Conference on board last week, when we sustained the authorities of the Church and our own organization unanimously, counselled the Saints to help one another, to all keep

New Orleans, May 2, 1854.
together, and gave what necessary instructions and counsel the Saints needed, previous to starting up the rivers. The good Spirit of God prevailed with us, and we all felt much drawn together. This is certainly a good company of Saints, there has been no murmuring, but all have felt full of sympathy and good will one towards another, and this has caused the Spirit of God to abound among us. We preached forenoons on Sabbaths on deck, and invited the captain, officers, and cabin passengers. We bore them a faithful testimony of the truth, and we feel to part with them in peace and good feeling.

The fare is high up the rivers, \$3 $\frac{1}{2}$ each, but we all go together and get ample accommodation, and, we believe, a fine captain. Our agent, Elder J. Brown, has agreed to go with us.

Some of the Saints left sick from the *Windermere's* company are here.

There has been some cholera in companies a-head, but I firmly believe our company will be healthy, and, with the blessings and kindness of our heavenly Father extended to us, we shall be preserved to land safely amongst our brethren in the Valley, which is the desire of all our hearts.

My love to you, brother Samuel, and through you to my brethren and sisters in my own native land. Hoping soon to see you all in the mountains of Israel,

I remain

Your brother in the Lord,

ROBERT CAMPBELL.

[We have been favoured, from a private source, with the following particulars, which are a little more full than Elder Campbell writes. The deaths on board occurred as follows—March 23, a little child, belonging to brother T. Todd, from Glasgow Conference, sickly when it left Scotland, aged about one year; March 27, a daughter of Henry Stoffles, of inflammation of the lungs, aged one year and a-half; April 2, a child of Allen Miller, from Glasgow, weakly when it left Liverpool, aged about one year; April 3, Mrs. Day, wife of George Day, from Stockport, of consumption, ill about two years before leaving England; April 8, a child of David Butter, from Dundee Conference, of

water in the head, aged about ten months; April 27, Mrs. Smith, wife of Ralph Smith, from Manchester Conference, of dysentery, had been afflicted a long time. William Hill and Sarah Sturges, from Leicestershire, were married April 12. Hannah Poulter, wife of Thomas Poulter, from London, gave birth to a boy and a girl April 19th. One young man was baptized before the vessel left the Liverpool docks. The anniversary of the organization of the Church was kept up April 6th, with fasting and prayer. The vessel arrived at the Balize, April 28th, but had to wait for a tug. The company went up the river from New Orleans on the steamer *Josiah Lawrence*.—ED.]

VARIETIES.

“WHICH is the best way to become virtuous?” said one to Sir Henry Wotton. “When we endeavour to be what we wish to appear.”

A HAPPY CALLING.—Dr. Stevens, in his address to the graduates, said that “notwithstanding the toils connected with a medical life, it is a happy calling.” This is just our opinion, and has been ever since we saw Dr. Rhubarb charge a guinea for shaking his head at an inflamed ankle.

“My dear, come in and go to bed,” said the wife of a jolly son of Erin, who had just returned from the fair, in a decidedly ‘how came you so’ state. “You must be dreadful tired, sure, with your long walk of six miles.” “Arrah! get away wid your nonsense,” said Pat; “it wasn’t the length of the way that troubled me at all—’twas the breadth of it.”

A strictly orthodox old gentleman in Massachusetts returned home on Sunday afternoon from church, and began to extol to his scapegrace son the merits of the sermon. “I have heard, Frank,” said he, “one of the most delightful sermons ever delivered before a Christian society. It carried me to the gates of Heaven.” “Well, I think,” replied Frank, “you had better have dodged in, for you might never get another such a chance!”

IN CONGRESS, April 27, Mr. Sebastian presented the following amendments from the Committee on Indian affairs:—“And be it further enacted that the President be authorized by and with the advice and consent of the Senate, to appoint a Superintendent of Indian Affairs for the Territory of Utah, who shall receive an annual salary of \$2,000, and whose duty it shall be to exercise a general superintendence over the Indian tribes in Utah, and to exercise and perform all the powers and duties assigned by law to other superintendents of Indian affairs.” “And be it further enacted, that so much of the act to establish the Territorial government of Utah, approved 9th of September, 1850, as requires the Governor of said Territory to perform the duties of superintendent of Indian affairs, and authorizes him to receive a salary therefor, in addition to the salary allowed him as Governor, be repealed, and that the Governor of said Territory shall hereafter receive an annual salary of \$2,500.” The amendments were agreed to.

THE NEW YORK HERALD says—“During the consideration of the bill to increase the salaries of the officers of certain Territories—Mr. Bernhisel, (dem.) of Utah, offered an amendment, increasing the salary of the Governor of Utah to \$3,000.—Mr. Walsh, (dem.) of New York, hoped the amendment would prevail. It was as much as he could do with his pay to support one wife, and he did not see how the Governor of Utah could support a number of wives on \$3,000. (Laughter.) The amendment was rejected. Without concluding the subject, the committee rose, and the House adjourned.”

ERRATA.—In Star No. 19, page 297, four lines from the bottom, for “2702” read 2712. In the same summary, instead of “58” from the Swiss and Italian Missions, read 59, and 45 from the French Mission.

In Star, No. 22, page 346, lines 40 and 41, for “Flewit,” read Flavell. In the next line, for “Windermere,” read Old England.

ADDRESSES.—James P. Park, 62 Providence Street, Holbeck, Leeds.

Joseph Simpson, 50 Dundas Street, Monkwearmouth, Sunderland.